THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"And Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (ACTS 2: 38, 39).

No. 46, Vol. LXXV. Thursday, November 6, 1913. Price One Penny.

A SECRET OF ACHIEVEMENT.

So much has already been spoken and written upon this subject that the person venturing to treat further upon it is immediately dubbed by many an "Apostle of Platitude." But there are some things which are to us as meat and drink, good to be taken thrice daily.

All are aware of the power mind has over matter. The thought is father to the deed. No picture ever found place on canvas but which figured first on the mental horizon of an artist. There is no achievement but what was first an idealism. The key to any man is his thought; it is the helm which he obeys. Our mind is thus our forecasting architect, our creator-general. Thoughts, sooner or later, result in actions. All states of mind are motors in consequence. Good thoughts are productive of good deeds and conditions, while unclean thoughts result in evil.

Thus if we would achieve greatness and carve our names upon the tablet of nobility and success, our first consideration must be our attitude of mind both toward our individual self and our fellowmen.

Our dual purpose in life is to make more good to exist, and more of existence good. To accomplish this the commendable attitude to cultivate is to believe constantly the best about things. It is true that in the world there are both light and dark places of which we are equally conscious and cognizant; but that is no reason why the mind should not be trained to think always of the best. This may sound to some as being fatuously optimistic. An excellent prayer for the present age would be: "God give us more optimists." It is a most excellent habit in life to look for good

qualities in others. We can usually find what we look for in this world. Can we not learn good and useful lessons from every person with whom we meet?

Goethe once said, "Every one of my writings has been furnished to me by a thousand different persons, a thousand things; wise and foolish have brought me, without suspecting it, the offering of their thoughts, faculties and experiences." We are all somewhat infantile and parasitic in disposition, inasmuch as we are slaves to the function of suction, i.e., we take into ourselves what appeals to us in others. The imitators in life are in the majority. Some say that to imitate is to proclaim an inferiority; it may be so, but therein is virtue. Our original power is developed and manifested in proportion to our ability to assimilate and make our own that which we have taken in from others. To quote Emerson: "If an author gives us just distinctions, inspiring lessons, or imaginative poetry, it is not so important to us whose they are. *If we are fired and guided by these* we know him as a benefactor, and shall return to him as long as he serves us so well."

One may cultivate the habit of drawing out the better qualities in associates until one becomes a power for good. The great and admirable man is almost invariably optimistic, broad-minded and observant of good in others. It is he who dares to trust his fellowman. If we look for enemies they appear in legions. If we look for friends their name is multitude. If we search for the good qualities in all men they become as visible as do the dust particles in the atmosphere when struck by the sunbeam.

The person who constantly lives in the light and thinks of the bright side of life is vitalized and purified by that light, while he who has an eye but for the shadows, who cultivates the cold attitude of entire negation, and is a habitant of the cellars and underground passages of life, soon becomes mildewed and has a foul, musty odour decidedly repulsive to natives of the sphere of brightness. As light is capable of reflection, so also is confidence and cheer. Measles and cheerfulness have one thing in common, they are both contagious. The attitude that we cultivate toward our fellowmen is reflected back to us in their actions. If we would have him place confidence in us, which we must have him do, if we would succeed, then we must place confidence in him. Like begets like, and confidence on our part begets confidence in our fellowmen. The attitude which we cultivate toward him should be much the same as that which we cultivate toward ourselves. There should not be one rule of life for me, and another for you. If we cultivate toward our brother an attitude of trust, confidence and love, the same in time will be shown toward us, and harmony and union is the result. Conversely, suspicion and distrust on our part generate doubt and apprehension in the attitude of our neighbor, and we are thus separated.

We should learn our own best qualities, and search for the best

in others. Recognize that all are made of the same frail flesh and fiery blood, and liable to the same imperfections. As one writer has beautifully expressed it:

"Then speak no ill, but lenient be
To others' failings as your own;
If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day,
No lip may tell how brief its span;
Then, O, the little time we stay,
Let's speak of all the best we can."

A little incident to illustrate the point may be allowable. A certain tribe of American Indians observed a law that whenever any one of their number died, only their virtues and good qualities should find mention. On one occasion the tribe had returned from burying a member who had led a dissolute, worthless life, and had been famed for his iniquities; he had been indolent and regardless of tribal laws; his virtues were indeed few. Some members of the tribe sat about a fire for a long time in silence, all conscious of the custom to speak only good of the departed. They smoked on stolidly for some hours, until one finally broke the silence and cheerfully remarked: "Well, him heap good smoker, anyway."

What great results could be obtained, and what happiness introduced into life by thinking and speaking only of the best in others! Oh, that we might sweep from amongst us as chaff from grain the inclination to pick flaws in others; to once and for all break the habit of carrying the faults of others in front of us, while our own are hid on our back! Oh, that we might weed from our nature the curse of suspicion, which warps our soul and makes us an alien to true society; to silence forever the myriad-tongued scandal, that infernal, unsparing instrument with which so many beautiful souls have been flayed, dissected and cast to the four winds of heaven! And then to cultivate the attitude of confidence and genuine interest in our fellow-pilgrims which will bridge over the gulf fixed by the differences in individual natures and personalities. Surely this is doctrine that was taught by the Son of God when He lived as a man among men, and spoke as no man had spoken.

What really marks the difference between one man and another, is the greater or less amount of energy possessed by each; and if that energy be not guided and applied by a controlling mind which is positive and confident, then sheer brute strength would usurp the throne of eminence, and might would be right. The affirmative attitude and force is in one and not in another, and hence one man succeeds and another fails under the same external conditions. The affirmative class dwell in the well furnished house of achievement and monopolize the homage of mankind. The

positive man dominates the world and the positive mind dominates the man.

A gem of wisdom is given to us in the reply of Newton to the enquiry how he had been able to achieve his discoveries, "By always intending my mind." In this positive attitude of the mind lies one of the secrets of the potency of faith. It is not only the genesis, but the means superior of creation. Upon this principle were worlds created, and miracles wrought so that "things which are seen were not made of things which do appear." Thus to the extent that we "intend our mind," to that extent will we reveal our "secret of achievement."

This rule should be applied in our search for the good and perfect in life; in the confidence and trust which we place in our fellowmen, and in our battle with selfishness, hypocrisy, and evil. Be what could be termed a positive man, that is, one who looks for something to admire, and not for things of which he may disapprove. Did we constantly look for things to approve and to emulate, we should never find time for negation and fault-finding. In a measure this is what Christ meant when He said: "Except ye become as a little child, ye shall not enter into the kingdom of heaven." Why? do you ask. Because a little child looks for things to believe, and not for things to disbelieve.

If you would achieve success, you must learn first the laws thereof. If you would be powerful, you must first learn simplicity and faith—faith in yourself and faith in your neighbor. The doubter is predestined to failure.

O man of energy and worthy ambition, know yourself and your fellow-worker, which is to trust yourself and him also. Your success is measured by the products of that plot of being which is given you to cultivate—your individual self.

Would you then achieve greatness? Cultivate the companionship of faith. Would you know your brother? Know yourself. Would you know who and what God and divinity are? Again, know yourself, for you are divine, being God in embryo. Your greatest achievement is perfect development of your best qualities, and those qualities belong to the diety within you; thus the road to *so to be* is *so to know*, and the sole inlet of so to know is *so to be*.

Bolton. ASAEL C. LAMBERT.

GOD'S PURPOSE—THE WELFARE OF MAN.

THE growing feeling of atheism and unbelief in the world is a point which is being discussed by laymen as well as by all of the celebrated divines of to-day. Claiming more truth and a wider knowledge of spiritual things than any other people, we are naturally much concerned in this matter, and are often called upon to answer some of the assertions of these "higher critics." It is only

through the Spirit of the Lord that anyone can be convinced of the divinity of God's work, and debating or discussing these questions from a practical viewpoint is only carried on to show that even in our present finite condition we can see much good coming from events, which, on their face, seem cruel and unjust.

We are told that in the beginning man and woman were placed in the Garden of Eden, with commands to keep it and dress it. They enjoyed the society of their Creator, and received instruction from Him. They were further told that they should multiply and replenish the earth, and that they should refrain from eating of a certain fruit. These commandments were given with promises that judgment should follow their violation. A little later on we find deceit entering in through the power of Satan, who from the first has been desirous of thwarting the plans of God in trying to lower man to the depths into which he, himself, has fallen. Taking advantage of the innocence of our first parents, he cunningly laid his plots, and the immortal couple disobeyed the second law and were driven into the world; not capable of eternal endurance, but with the knowledge that sooner or later their earthly tabernacles would return to the dust from whence they came. The earth, which was cursed, brought forth noxious weeds and plants of the baser sort, which served to try man and beast as they labored for their livelihood. Their bodies were nourished from the blighted products of the ground and, as might be expected, depravity and wickedness grew and multiplied.

The condition of man at the present time with all the contention and strife that he is subject to, if compared with the peace and happiness enjoyed in Eden, shows a change which seems rather hard to reconcile with the assertion that the benefit of man is the supreme purpose of our Father. Unbelievers cite the bloodshed and carnage of men, the ravenous nature of the beasts of prey, and death, with its pangs of sorrow and disappointment as being of the uttermost cruelty and injustice. Truly it does seem surprising; but, before passing judgment, we should examine the results of some of these things. Let us not forget the cases in which God has allowed trouble to work out some great plan. For instance, consider the wars, privation and disease that came upon the children of Israel as they journeyed in the wilderness to the promised land, and remember the thousands that fell under their mighty power; also the savage means used by Rome in pushing her borders in all directions and incidentally giving her conquered foes the benefit of her learning. Does it not seem that all this was leading to the mission of the Savior, who came to His own people, situated, as they were, in the acknowledged center of the earth, and among nations whose daily history was borne unto the utmost bounds of the then-known world? Under such conditions it was possible for Jesus Christ and His disciples to plant a tiny nucleus, which grew to immense size, and which has now surpassed its

foster-parent, the Roman Empire, as the greatest educating force known to man. Can anyone say that Christianity and what it means to mankind, has not repaid for the anxiety and trial it cost to establish it?

Another instance, where great good has been wrought out in a peculiar manner, can be shown in the history of the world during the past four centuries. For over fifteen hundred years one "Christian" church had held sway over the nations of the earth, and many crimes had been committed in the mad fight for the papal crown. Then with the revival of learning and the desire of men to broaden their scope of knowledge, came a class of men such as Luther, Calvin, and Zwingle, who, by breaking the fetters of a despotic church, launched out into a new field of thought and gave the people a wider view of life. Their ideas were spread by means of the sword and bloodshed; but in a few years the whole world found itself on the threshold of more light and freer action. Crimes of the most hideous nature had been unearthed, and with the scriptures as a guide, many of the ordinances practiced as religious rites had been shown to be merely man-made, with no semblance of divine origin. With such an opportunity of freedom and speech as was brought about by this revolt, the inhabitants of the earth were in a fit condition for the gospel to be again restored to the earth for the use of man. Still, these are only two of many cases where God has used mysterious ways to perform his wonders, and judging from them, the declarations of holy writ that our Father is always mindful of us, even though we must travel a thorny path in this life, are borne out.

Death, the one common result of Adam's "fall," is also a point of much bitter comment among the atheists. Viewed in the light of the gospel, it is merely a step in our progression. The whole New Testament abounds with the assurance that death is merely a transition of the inner man to a higher life, and that whether good or bad, learned or unlearned, his body will be called forth in the last day to re-unite with the spirit and be judged for deeds committed. This existence has been called the "childhood of eternity," and as a small child at birth is dependent upon older minds to do its thinking, and upon its parents to supply its daily needs, so must a man in this "school" rely on his Father for guidance. However, before many years have passed, such a marvelous change takes place in the child, that by putting his own ideas into action, the mature man is able to gain control of the forces of the air and cause them to supply heat, light, and means of communication for the people of the world. We can likewise look for a similar advancement in the hereafter, and if the judgment which is to follow the resurrection, is one of impartiality and concerning our life here, we can reasonably suppose—and it is borne out by revelation—that our progression will continue in whatever sphere we merit by our works. With such hopes before

us, the cynical attacks of men sink into insignificance, and although the latter may multiply and the workings of science and discovery, for a time, seem to bear out their declarations, the eternal works of God will continue and will be so demonstrated that all men can say with the poetess:

"I know there are no errors,
In the great eternal plan,
And all things work together
For the final good of man.
And I know as my soul speeds onward
In its grand Eternal quest,
I shall say as I look back earthward,
Whatever is—is best."

Birmingham. DAVID H. CANNON.

FOLLOW CHRIST'S EXAMPLE.

THE Bible tells us of the affliction, injuries, and suffering which Jesus endured for us, when He was working out the great plan of human redemption. When we read how His enemies mocked Him, accused Him of blasphemy, and finally crucified Him, and consider with what patience He bore His sufferings, we should be inspired with courage to endure the trifling persecutions which fall to our lot during our pilgrimage on this earth. How little should it matter that we suffer reproaches, the scorn of the world and its insults, since Christ suffered all these things, and far more for us. He gave His life to redeem us, and we should be ashamed not to endure tribulations for His name's sake. How unworthy we should be of such a Lord, if we were unwilling to follow in the pathway that He has marked out for us by His example.

Nuneaton. LUCY HARTOPP.

THE TRUTH WANTED.

[ELDER BRYON MENDENHALL has sent to this office the following communication, which is gladly given a place in the *Star*. Several instances of this same character have recently occurred in this country, and they are encouraging signs that a more liberal spirit towards the saints is taking possession of the English people.—ED.]

By invitation, Elder J. B. Stewart, Jr., and I recently visited the Dereham Road Adult School, Norwich, and spoke to its members on social life in Utah, and the organization of our Church as an instrument for educational development. Time was given for asking and answering questions relating to the doctrines and origin of the "Mormon" Church. We feel that many friends were made, who have become interested in our religion through our visit and the information given.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 6, 1913.

EDITORIAL.

A WORK OF WARNING.

THE writer once became acquainted with a professor of one of the great institutions of learning in the state of California, U.S.A. Not long after our first meeting, "Mormonism" was introduced as the subject of conversation between us. He was somewhat familiar with this great question, and at a suggestion from myself that it would not be fair and just for the Lord to come in wrathful judgment upon the people of the world without giving them a timely warning that the great event was at hand, he made the statement that while he was not then prepared to accept "Mormonism" as a preparatory work of the character in view, he, nevertheless, felt safe in saying that a "voice of warning" from God to the world, is certainly necessary in order that His purposed dealings with our race in the last days, shall harmonize with what the scriptures reveal to us respecting His attributes of mercy and justice.

This opinion is certainly one that does honor to God, when it is based alone upon considerations of that mercy which He has ever manifested for mankind; and when the question of justice between God and man arises, there seems to be equally good reasons for entertaining it.

If we take the history of the human family from the establishment of Christianity by our Lord Jesus Christ, and trace it down to about the close of the eighteenth century, we find that no events transpired during that period which are of sufficient importance to be considered as indicating any great change in the policy of the Almighty respecting His dealings with His children on earth. Nothing of a revolutionary character occurred which one might reasonably think would accompany the ushering in of a new dispensation—of a change in policy which is as vast as that existing between one of longsuffering and forbearance, and another in which the most terrible displays of Divine wrath shall be manifested, and the punishments entailed by disobedience to divine laws summarily inflicted. In the scriptures there is sufficient written to show us that when Christ does come the second time to earth, the changes which shall be effected in the administration of God's rightful sovereignty on earth, shall be far-reaching and thorough, and as to the means employed to secure the supremacy

of His government among men, nothing less than the most awful displays of omnipotent power are represented as being adequate, and its exercise is threatened on the one hand, and promised on the other.

Now, this old world having been allowed, with quite a free rein, for so many centuries to run its course without sensible interference from the heavens, shall we not say that it is a plain matter of justice, if the Almighty purposes to change that course in the most effective and thorough manner—in fact, break it up entirely, and substitute a new order of divine government on earth for the old, that mankind should be warned of His proposed action—that a declaration of the war which is to come, as we might say, should be made, in order that we may, if we choose, adjust our lives to meet the new conditions and requirements, and by so doing reconcile God to us.

This proposition seems so fair that general assent to it might be assumed without a word of argument, on the ground of our sense of what is right in the case under all the circumstances; yet a few additional remarks are submitted. A manufacturer, to illustrate, who should introduce among the thousands of his employees an entirely new order and system of work and rules, and demand their adoption without notice, under penalty of being deprived of the only means at command for obtaining the necessaries of life, would be considered unworthy to have men and women in his charge, and what is right between man and man illustrates what is right between God and man.

Not only does the mercy and justice of God lead us to conclude that He will not come in wrath to judge the world without giving ample warning of His purpose; but His dealings with our race, or with a chosen part of it, on momentous occasions in the past, supply us with precedents upon which to base an assurance that we shall be warned in an effective manner of Christ's coming. Thus we find that for one hundred and twenty years Noah was commissioned to warn the antediluvian world of God's purpose to bring a deluge upon the earth. The time was sufficiently extended, and the message which Noah declared so startling, that it could not fail to be borne to the utmost limits of the inhabited world. The story of the "folly of Noah," materialized in an ark, was doubtless told and retold everywhere, though it may have been in derision, and that patriarch himself, with the assistance of his sons, could, during the long period of probation, reach many of the ancient cities and preach in person to the people.

Again, when the people who dwelt in the great city of Nineveh became so wicked that God's forbearance was exhausted, He sent Jonah to warn them of the judgments which should come upon them, if they did not repent.

At a later date in the world's history, when the Jews had corrupted their national and individual life by practicing the idolatry

of the nations around them, the Almighty sent specially commissioned servants to warn that people of what should befall them, if their course in life should be continued. One of these messengers was Jeremiah, and the burden of the word which he had to declare is clearly set forth in the twenty-fifth chapter of his book. Nor was he alone in bearing this momentous message to his countrymen, for he writes, "And the Lord hath sent unto you all his servants the prophets, rising early and sending them" (verse 4). One of this number, whom Jeremiah doubtless had in mind, was Ezekiel, and others likely were Habakkuk and Zephaniah. These instances suffice to show us clearly that though provoked to great anger by the sinfulness of the people, God, nevertheless, remembers mercy, and points out the way of escape from His judgments, and, finally, as confirmatory of all that is said in these remarks respecting the issuance of a specific warning of the coming of Christ in the last days to judge the world, we read that "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets" (Amos 3: 7).

In view of the teachings which we thus find are founded upon precedents which He Himself has established for our instruction and guidance, and upon the plain statements of scripture also, it is manifest that some such work as that which "Mormonism" purports to be, is demanded and promised for the last days. That we have entered upon them can not be doubted. As the Jewish world stood in expectation of the coming of the Messiah just about the time Jesus was born, so the whole Christian world, at this period of its history, is awaiting with intense interest for His second coming, and that event—terrible on the one hand or glorious on the other—can not much longer be delayed. We all feel that the sands of the "last days" are fast running out. How many remain, no one but God knows. The signs of the times observable on every side, indicate that the Hand which shall turn the glass, has already taken it in His grasp for the purpose of reversing its position.

If "Mormonism" is not the work of warning which mercy, justice, and precedent demand, where then is it? Where is there another church, society or institution of any kind upon this earth, which bears certain marks that must unavoidably distinguish that work from all things else existent among men prior to the establishment of this church? The very attitude of the Christian world on certain questions pertaining to God's dealings with our race, renders it impossible that anything short of the most unusual and startling measures can be adopted in order to get the warning message before the world. There is to be decided the proper time when that message shall be delivered, and another that relates to its character. These matters reside in the mind of God alone, and if ever that voice of warning comes to you and me—to the world—it must be through the voice of the Almighty speaking from the heavens, and this He will certainly do only by sending

forth messengers who are properly commissioned to represent Him. This makes revelation inevitable—revelation from God to man. As soon as the admission is made that a work of warning in the "last days" is demanded—and who can reasonably question that such is the fact—present revelation must be accepted also. There is no evasion of this conclusion. Such a work can not be performed properly without the operation of this principle; and since none of the religious societies of the sectarian world lays any claim to the blessing of direct communication with God, and from Him, but all deny it, not one of them can stand as the warning agency from God which the case demands.

On the other hand, "Mormonism" does occupy in this respect the very ground upon which such a work, if true, must necessarily be founded. It thus makes claim to one of the great essentials that can but belong to a work of warning. It can not be put into effect without it. When we are favored with the operations of this principle, there are many questions of vital importance which can be solved with certainty, and among these may be mentioned that relating to the standing of the various Christian churches before God. Such is the case also with others affecting the priesthood or authority of men to act in His name. Further, such a work of warning should be attested by some signs of its divine origin, and in this relation may be noticed the fulfillment of prophecy that has a bearing upon its establishment, or of others which have originated within it. Sectarianism has no prophets, so we can not find that any convincing signs of the fulfillment of prophecy belong to it, in so far as any originating within itself is concerned. This circumstance is an awkward one for it to handle. The condition is similar to the apostate state of the Jews for a long time preceding the first coming of Christ, when no prophets appeared among that people.

"Mormonism," on the contrary, not only claims that it is the work which ancient prophets foretold should come forth in the last days, but it also offers to the world some remarkable prophecies which its founder himself has uttered. Respecting those of the first class, Isaiah (chapter 29) gives us one that is very definite, and which has had a fulfillment in connection with this work, and in Ezekiel 37: 19, there is another. Of the second class there are many. Numerous events in the history of this Church were early made the subject of prophecy, and the history of the Christian world, and its destiny have been outlined. These modern prophecies have either been fulfilled, or are being verified, as rapidly as the flight of time and the march of events will permit. They are not now treated upon, nor even particularly mentioned, since the purpose of these remarks is to call the attention of those who are inclined to religious investigation to the useless waste of time and effort that they must suffer when they undertake first of all to investigate sectarianism, which does not manifest the

most essential signs of a work of God, nor claim them, while they neglect to inquire fully into "Mormonism" which does make the very claims that must necessarily be associated with a work of God such as we have in view.

In olden time it was said, "When Christ cometh, will he do more miracles than these which this man hath done" (John 7: 30); and this text suggests the question we ask all unbelievers, namely: When the great work of warning in the last days shall come, if this work be rejected as the one required, how much more marvelous can it be than "Mormonism" is just as it stands?

It is worthy of your investigation.

T. W. B.

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds semi-annual conference was held on Sunday, October 26th, 1913, in the Labor Institute, Peckover Street, Bradford. There were in attendance: President Hyrum M. Smith of the European mission; Elder Orval W. Adams of the Liverpool office; Elder Douglas T. Murdock of Hull conference; Elder Orson C. Parker of Sheffield conference; President L. B. Nielson, President Melvin J. Benson and twenty-two traveling elders of the Leeds conference.

The morning session commenced at 10:40 by singing, "How firm a foundation." Invocation by Elder Leonard B. Nielson.

The Bradford choir sang the anthem, "Cast thy burden."

The sacrament was administered by Elders Henry R. Perry and Elmer M. Savage.

President Melvin J. Benson expressed his thanks to all present for the effort put forth to attend the morning session.

Elder John W. Burton spoke of the great responsibility resting upon parents to rear their children in the way of righteousness. Seek to implant high ideals in their little minds. The early impressions they receive, either for good or evil, are lasting, hence good examples should be set for them.

Elder William D. Hoover sang the solo, "Abide with me."

Elder Willard E. Rigby said it is very essential that we give our bodies sufficient care and attention to make them fit dwelling places for our spirits. God, who is the Father of all spirits (Hebrews 12: 9), expects that we will keep our souls free from all contaminating influences.

President Hyrum M. Smith said it is a great privilege to partake of the sacrament often, and so renew our covenants with God frequently. Urged all to pray earnestly for those who say and do all manner of evil against God's holy work. We attain happiness when laboring diligently to accomplish good. The experiences of life, which to us do not seem encouraging, are lessons which should teach us appreciation for the value of pleasant experiences. The

Latter-day Saints are not loved by the world, for they have come out from the world, by obeying the will of God, hence they are loved of God. They who are of the world are loved of the world, for it loves its own. The sacrifices we make, and the trials and tribulations we endure for the gospel's sake, are ofttimes severe, yet obedience will bring the joy, happiness and contentment which the soul craves. Very often those who are driven from their homes because they have obeyed the will of God, become saviors, not only to their living relatives, but to their dead, and thus accomplish the design of our Father in heaven. Repentance is being preached throughout the earth for the last time, and we in assisting this work must be sincere, earnest, faithful and steadfast, so we will not be found wanting in the sight of God. President Smith bore a fervent testimony to the truthfulness of the gospel.

The anthem, "As the dew from heaven distilling," was sung by the Bradford choir, Sister Ethel Riles singing the solo part.

The choir and congregation sang, "Redeemer of Israel." Benediction by Elder Orval W. Adams. Attendance 225.

The afternoon session commenced at 2:30. Singing, "Now let us rejoice." Invocation by Brother Arthur Schofield.

The Halifax choir sang the anthem, "O taste and see."

The general and local authorities were presented and unanimously sustained. A vote of thanks was extended to President Melvin J. Benson for his past services, and he was released from his official duties. Elder Leonard B. Nielson was then unanimously sustained as president of the Leeds conference.

President Melvin J. Benson bore a strong testimony to the truthfulness of the gospel, and to the divine mission of Joseph Smith. He expressed his appreciation and gratitude for the many acts of kindness he has received during his missionary service, and urged the saints always to seek the Lord in prayer, that they may know His will concerning their proper course of life.

President Leonard B. Nielson said he felt the responsibility of his calling, and hoped the present spirit of unity will continue to prevail. Said the gospel was for all mankind, since it was the Savior's last command to His apostles that it should be preached to every creature (Mark 16:15). Bore testimony that the true gospel which John predicted would be restored to the earth (Rev. 14:6, 7), is being preached by the "Mormon" missionaries, and that Joseph Smith was a prophet of God.

The Halifax choir sang the anthem, "Ye shall dwell in the land," Sister Edith Pratt and Brother Arthur Priestley taking the solo parts.

Elder James L. Herbert spoke of the value of faith. It is a great factor in enabling us to attune ourselves with the Holy Spirit. The moving power and success of the Church is found in the faith we have in its teachings and promises. Those who are just shall live by faith (Romans 1:17).

Elder Orval W. Adams said the Latter-day Saints are a people who seek truth and goodness wherever found. To those who investigate "Mormonism" with their minds open to conviction, the truthfulness and reasonableness of this latter-day gospel is easily understood.

Elder Douglas T. Murdock said he was thankful for the privilege of preaching the gospel. After we receive the gospel our progress in the Christian life is measured by our actions. In overcoming the temptations of the world we assure ourselves of an exaltation in the kingdom of God.

The choir and congregation sang, "O, my Father," after which Elder Warren J. Lindsay offered the benediction. Attendance 350.

The evening session commenced at 6:30. Singing, "The Spirit of God like a fire is burning." Invocation by Elder Elmer M. Savage.

Elder Warren J. Lindsay said the Saviour commanded us to love God, and our neighbor. If we hate one another, we do not love God. The laws of love and charity, if obeyed, make us noble and great in the sight of God.

The Bradford choir sang the anthem, "Gospel restoration," Sister Lucy Yates rendering the solo part.

Elder George C. Lund said that by serving others we develop power and influence for good. The righteous desire to serve our fellowmen is acceptable to our Heavenly Father, and its practice brings forth His choicest blessings.

Elder William W. Seare read the statistical report of the work done by the elders of the conference during the last six months. He spoke of the urgent duty of using our talents and influence to call sinners to repentance. In being interested in the welfare of others, we develop love for mankind.

Sisters May and Florence Higgins and Brothers Alfred and Lawrence Higgins rendered the sacred selection, "God is a Spirit."

Elder Irwin S. Noall said the majority of the opposing religious factions are striving to know God, yet deny His inspired instructions respecting the means by which He can be known. Baptism is the portal by which all mankind must enter heaven as Christ commanded it and set the example (Matt. 3:15, 16).

Elder Elmer M. Savage sang the solo, "Face to face."

President Hyrum M. Smith said that Christ chose His apostles from various stations in life. Men are called in a like manner to-day. The apostles of old were disappointed when the Savior was taken from them, tried, condemned and crucified, and they immediately returned to their former avocations, sad at heart, for they had thought that He was the Redeemer. They were amazed when a little later they beheld Him a resurrected man. Then when the promised Comforter came to them (John 15:26) and testified of Christ, they no longer doubted, for they knew of a surety that Jesus was the Christ. Young men to-day are called to preach

the gospel, and depend on the Holy Spirit for guidance in the work of saving souls. Their time is to be wholly devoted to spreading the gospel, hence the necessity of the local priesthood being prepared to perform the obligations which the priesthood places on them. Each member of the Church must understand his part in the work of God. Men of ability are needed to preside over local affairs, so that the missionaries can spend more time in seeking out the honest in heart. Eliminate jealousies, hatred, envyings and strife, and be united in the service of God. Rejoice in a brother's or a sister's advancement. Be loyal and earnest in magnifying the calling assigned you by those in authority. He urged the saints to pay their tithes and offerings, so that the less fortunate could be helped.

The choir and congregation sang, "Guide us, O Thou great Jehovah." Elder Orson C. Parker pronounced the benediction. Attendance 450.

On Monday, October 27th, 1913, at 9 a.m., President Hyrum M. Smith met with the elders in priesthood meeting. Reports were submitted by the elders, after which excellent counsel and advice was given by President Hyrum M. Smith and Elder Orval W. Adams.

WILLIAM W. SEARE, Clerk of Conference.

FROM THE MISSION FIELD.

Change of Address.—The address of President Wilford W. Rich of the Bristol conference is changed from 16 Westbourne Road, to 71 Bannerman Road, Easton, Bristol.

Change in Conference Presidency.—Elder Leonard B. Nielsen has been appointed president of the Leeds conference to succeed President Melvin J. Benson, who has been honorably released to return home, after having performed a very creditable work as presiding officer of that conference. President Nielsen's address is 28 Darfield Street, Bradford.

Successful Social.—A successful social was held at Crown Chambers, Rochdale (Manchester conference), on October 25th, 1913. A splendid program of songs, recitations, readings and duets was rendered. The object in giving the entertainment was to provide funds for purchasing new books for the infant class of the Sunday School, for the decoration of the room, and for other purposes. It was one of the most successful socials ever held by the branch.

Releases and Departures.—The following named missionaries have been honorably released and sailed for Montreal, October 29th, 1913, per s.s. *Tunisian*. From the Swedish mission—Charles A.

Monson. From Scandinavia—A. H. Kniebelan. From the British mission—S. M. Williams and Esther Williams. From the Swiss and German mission—Reynold Hansen. A company of nineteen emigrants were aboard the same ship in charge of Elders C. A. Monson, A. H. Kniebelan and S. M. Williams. Other missionaries, named below, have been honorably released and took passage for New York, per s.s. *Celtic*, on October 30th, 1913. From the Swedish mission—A. T. Johnson. From Scandinavia—Hyrum D. Jensen.

Arrivals.—The following named missionaries for the European mission arrived in Liverpool, October 29th, 1913, per s.s. *Victorian*: Seymour E. Christensen, Ephraim, Utah; Albert Spencer, Randolph, Utah; John M. Mills, Jr., Ogden, Utah; John J. Haslam, Wellsville, Utah; Clarence E. Harris, Schofield, Utah; Marcus L. Robbins, Willard Clarence Smith, Erik W. Johansen, Salt Lake City, Utah; David E. Roberts, Rao B. Dunford, Bloomington, Idaho; John David Ripplinger, Bates, Idaho; Nels A. Hanson, Thatcher, Idaho; Peter Swensen, Twin Falls, Idaho; William Robert Stocker, Paris, Idaho; Joseph Albert Gagon; Eureka, Utah; Joseph Fred Swinger, John Melvin Leishman, Baker City, Oregon; Alvin S. Reber, Littlefield, Arizona; Peter Eugene Johansen, Ernest Eugene Jensen, Castle Dale, Utah; J. Alma Janson, Gunnison, Utah; John Edwin Soderquist, Ferron, Utah.

Appointments.—The elders who arrived for the British mission on October 29th, 1913, have been appointed to labor in the following conferences:—Joseph Fred Swinger, Birmingham; Seymour E. Christensen and Marcus L. Robbins, Liverpool; Albert Spencer and Willard Clarence Smith, Hull; John M. Mills, Jr., Nottingham; John J. Haslam, Leeds; Clarence E. Harris, Manchester; David E. Roberts, Newcastle; Joseph Albert Gagon, Scottish.

DIED.

BARTON.—At Bolton (Manchester conference), October 15th, 1913, Norman Barton, aged three months. Deceased was the son of Brother William and Sister Ada Barton. "Of such is the kingdom of heaven."

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EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.